

The Brethren Evangelist

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ASHLAND, O., DEC 1., 1886.

Hard Times.

"Hard Times" is the excuse that some offer for not taking the paper. There are those, no doubt who do not feel rich, and who may be pressed for money. This is our condition, we know, and it is reasonable to believe that there are others in this condition. It is not a hard task to make a living, especially when a person indulges in no luxuries and works late and early and all the time as we do. But we find much enjoyment in sacrificing for the cause of Christ, and we venture that it is not very much overdrawn to say that we spend little more for a living than many do for luxuries, who feel the times are too hard to take the paper.

We are among the last in the world to ask others to sacrifice for our good if it was not necessary, and even then we would not do it if we were not associated with others in a good cause. But our church paper is published for the good of our cause, and all our brethren should certainly feel it a duty to give it such assistance as it needs. It needs your advice, the productions of your pens upon all the holy themes of Christianity and church work and your efforts as agents to increase its circulation, and your own financial support.

If it is not what it should be, then as brethren, you should do what you are able to do to remedy the defect, and make reasonable allowance for the frailties of human nature and error of judgment. Excellency of Christian character consists, partially, in forgiving others as we would have God forgive us.

Ours is the only church in the world that grants to its members the privilege of keeping all the commandments and ordinances without the traditions of men. This is a noble claim, and we invite you, brethren, to give us all the assistance you can in building up our paper and increasing our influence as a church.

May the good Lord assist us to sacrifice for his cause and church on earth.

This World's Good.

The apostle John says in his first epistle, second chapter and seventeenth verse, that "Whoso hath this world's good, seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

There are many things that come under the head of this world's good. An excellent physical body, a well-balanced and active mind, talent, education, tact, good judgment, good sense, a cheerful disposition and a kind heart are a few among the many things that are comprised under this comprehensive title used by the apostle.

The brother who has the powerful physical body should at all times be willing to give his brother whom he sees in need such assistance as that capital can be made available.

The brother who has tact, talent and knowledge, should be willing to use his capital to assist his needy brother where an opportunity is seen.

The brother who has a cheerful disposition has an abundance of very desirable good of this world, and it is a most comforting work to engage in dispelling the imaginary shadows that gather around many struggling believers who are not the happy possessors of this immense capital that a few individuals possess in this world. When he sees a brother in need of this good, he should not shut up his bowels of compassion, but turn upon him a few rays of the sunshine

that fills his own heart. How often a cheering word will dispel the darkest clouds, and break open a treasure of happiness that seemed forever out of reach.

A kind heart is another variety of this world's good that is more to be desired than great wealth. There are many struggling wanderers in the pilgrim's path whose anticipations of heaven and its joys may be brightened to ecstasy, by being made sensible that they have sympathizers; that there are others who sorrow with them and feel the dint of pity.

The Apostles language furnishes one of the most magnificent texts there is in the whole Bible, and may it be studied and utilized to quicken the spiritual natures in his children.

A Question to Answer.

Why is it that our good speakers go to the rich churches to preach and don't go where their is none, or where there are a few poor members like here in the south east corner of Brown Co., Kan., at Everest or Morris Co., Kan? They have 14 members there and no preacher goes there to preach; and we have 6 members here and if we have meeting, it costs about \$5 a meeting and there are only two to pay it.

A. CRISAMORE.

Everest, Brown Co., Kans.

This is an easy question to answer.

In the first place Progressive Churches have hoisted their ministerial test away above the average of other denominations. More is expected of the average Progressive minister, than is expected of the United Brethren, the Methodist, Presbyterian or the Baptist, by their people. Brethren ministers are expected to preach better sermons off-hand than the manuscript preacher usually does. Therefore the brother who is naturally gifted, and has spent a fortune in time in study and application is able to give satisfaction. He is poor as can be, and to supply such demands as our brother brings to view, he would be obliged to steal money to get there, because like other mortals, he would feel ashamed to beg, where there has been so much begging done. It would be a shame to steal, and he therefore does the best he can, and he remains where he is given a modest living which enables him to spend enough time to reach the standard of excellency that is demanded.

Now to remedy this fault which our brother sees, let the ministerial standard be lowered, and then our brother can be put into the ministry, and he can then hold services every Lord's day, and it need not cost any one \$5.00. There is something practical about this. When you can not find other people to do a work for you, and you want it done, then go at it yourself. If the people you work for are not satisfied with your labor, then let them hire some one who can give satisfaction, and pay him what his labors are worth.

Those who are esteemed good speakers in the Brethren Church have very little money. Give any one of them an eighty acre farm well improved and he would feel so rich that he would not know what to do with himself.

Why do they go to the rich churches? Why bless you, if they did not go there, they would be obliged to abandon the ministry, and dig for bread to eat and clothes to wear.

Where are the six members or the fourteen members who are willing to give one sixth or one fourteenth of their gross income

to a minister in return for his preaching services, and three days work each week at whatever is provided for him to do, and be contented and happy with his service and labor? Where? we ask.

We here make a standing promise to supply all such bodies of believers with ministers. Where are the six or the fourteen who will say they will do it?

Faith and Belief.

Will you please answer through the EVANGELIST:

Is faith and belief one and the same thing, or is faith a result of belief; or how do they stand related? D. J. H.

The several definitions that are given to each word cover the same ground so completely that there is no essential difference in their meanings. To have faith in God and believe in God are essentially the same. Faith is a noun and it has no verb form, while belief is from believe, a verb. "I believe in God." The word "believe" denotes an act or action. To use a noun to name the action, the noun "faith" is employed, or the noun derived from "believe," which is "belief," may be used.

The Omissions in Religion.

It is a subject of interest to decide whether a single omission in religious duty should condemn the practitioner in all that he does in the name of Christ. One expression of St. Paul would prompt the student to believe that where a man transgresses in one point, he is guilty of all; or in other words, the penalty is the same as though he had transgressed all. This, spoken as a deduction from a consideration of laws whose penalties are capital punishment, would be logical; but from any other source it would not be. Under Moses, the penalty of several transgressions was death by stoning. So when a man disobeyed one of those laws, it was the same as though he had transgressed all: he had to die, and that was all the punishment that could be inflicted upon him.

But this rule can not be a universal one in all things pertaining to God's laws. Christ makes it plain that there is a possibility of transgressing some laws without being guilty of all. He says "whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven. Here the punishment is not everlasting suffering, but inferiority in the kingdom of heaven.

Under the gospel dispensation, the same rule exists. The man who commits the unpardonable sin, is as though he committed all the sins that are named in the Bible. There is no forgiveness for him.

Christ then does have mercy, and a man's good deeds are honored although he may not be perfect. It is man's duty to do all the Lord commands, but it is not his duty to condemn all professors who do not do all that is commanded. Too much of this is being done. It should be every Christian's purpose to have his fellowmen obey all the gospel; but if he fails in accomplishing all this task at once, his subject should not be abandoned. If a sinner can not be persuaded to pray, try to get him to sing. If he believes a part of the gospel, it is certainly better to have

him to obey a part than to break all of the commandments. But believers only are to be baptized, and then they are to be taught to observe. It is not best to conclude that the taught must know all he should do before he is fit to enter the divine life. What God desires is a heart willing to obey. We never fully learn and do all our duty.

In these times the gospel order is sadly reversed. A seeker is asked to subscribe to all the tenets, or the whole discipline before he is competent to perform a part, and the principle is carried to such extremes by some churches that a penitent is not allowed to pray before he declares he believes the whole faith, practice and habits of the church.

There is no other thing more true of the Primitive Church than the fact that many of its converts knew nothing about many of its practices when they became members. But, as Christ commanded, they were taught to observe after they were baptized.

It is a Christian rule to give credit to all for what they do according to the gospel, and in that which they are deficient they should be taught and not condemned too soon.

The Milford Church.

By what might be regarded as an unfortunate train of circumstances, the new Brethren church, at Milford, Ind., is brought into unpleasant prominence.

Sister Sigerfoose, of Bristol, Ind., attended the dedication, and afterward wrote an account of it which was published Nov. 3rd. She used this language:

The South Bend church may equal the Milford house in beauty of construction and inward adornment, but I can't very well see how they may be able to excel. The morning was beautiful and no artist that ever handled a brush, could ever transfer the thousand glowing tints, and changing shadows clothing the forests, the orchards, the lines of maples by which we drove on our way that blessed, peaceful Sunday morn.

Just as we entered the town the solemn notes of a church bell rang out on the still morning air. It seemed to welcome tired travelers to a place of rest. How much more sweet the tones when we found they rang from the tower of our own church of the Brethren. Crossing the neat vestibule we entered the wide door, and sat for some time admiring the high stained windows, the elegant finish of the pews, with their scroll and panels of black walnut, the low, wide platform with its tasty carpet, and reading desk of handsome form, finished to correspond with the pews, and a finely upholstered sofa added its beauty to the whole, and flowers, beautiful flowers, abounded—God's free gift, to rich and poor alike—fit emblems of the beauties of holiness.

The sister is a poetess, and all poets have great powers of imagination, and their minds often soar away into the imaginary. A plain brother, Mr. Kline, of Lancaster, Pa., read it and made no allowance whatever, and no doubt concluded that the Milford brethren had built a church costing fifty or sixty thousand dollars—at least so fine that the brethren of South Bend, with their hundreds of thousands of dollars wealth could hardly excel it in "beauty of construction and inward adornment."

The subject of the article written by the Pennsylvania correspondent was the "Mark of the Beast." The editor supposed it was an essay written on "general principles" and gave it to an assistant to prepare for the compositor, and possibly never would have noticed it, had it not contained a reference to the Milford church and called out the answer printed elsewhere. The reference was uncalled for, still we trust the Milford brethren will not regret the result, because they are now placed in their true standing before our readers by "A Member." We

are acquainted with them and know them to be Christian in their dress, and unless the finish of their church house is different from the building when we saw it, it is creditable without extravagance: a model church building in adaptability and simplicity.

EDITORIAL ITEMS.

The first two articles on the second page this week were set up for the Home Pulpit, and were left over. Give honor to whom honor is due.

The Ohio Mission Fund is in receipt of \$6.00 from the Louisville church. This makes \$9 from that church now. The \$6 was collected by sister Mary Keim.

Bro. Mallott preached a noble sermon this evening at Hudson. J. N. Nov. 21st.

Through an error of some one, last week we did not print enough papers to supply our list, and we were obliged to send out a number of half-sheets. We beg pardon of our patrons who were thus served. It was the best we could do.

Bro. Bashor is still a power in the Lord's hands to bring the unsaved to the cross. May the blessing of the Lord rest upon his labors at Nappanee and crown them with abundant fruit.

The series of meetings commenced at the College Chapel last Lord's day, by brother Isaac Killefner, preaching an interesting sermon. Brethren pray that some good may be done in the name of the Lord.

Monday was the day set for the hearing of the Dayton church property case. A telegram was sent to Brother Holsinger, Saturday, requesting him to be present.

Bro. P. J. Brown will preach the funeral of our beloved sister, Becca Mason, at Farmersville, Ohio, on Sunday morning, December 5th. Services to commence at 10 o'clock. Thus will be ended one of the saddest events to many of us that has transpired for a long time. It is more sad to us because sister Mason was such a worthy Christian sister, wife and mother. And then brother Mason is endeared to many of us through association in the Lord's work, and to know him well is to love him strongly, because he is so true and so ready at all times to grant to others the privileges he asks for himself in the liberty that the gospel grants, and is ever ready to sacrifice for the cause. This relation makes the stroke fall upon the cord of tender sympathy more severely. Tongue can not express the strength of esteem that existed between our dear brother and his departed companion.

Bro. Bashor says on a card from Nappanee, Ind., "Our meetings at Milford closed with 32 accessions to the church, and many more almost persuaded to accept Christ. The church at that point is in splendid condition and has a very promising future. With judicious work and a careful pastor it could be made one of the largest churches in the brotherhood. Has been organized almost two years and has a membership of near 150. I am at work for the brethren here. Our services are held in the town hall, which is full to overflowing every night. Have not been to work long enough to determine what will be done; until after our doctrine is fully set before the people. Am well and happy."

How we wish there were many to follow sister Mary Kiem's example in favoring the College.

Bro. P. J. Brown delivered his lecture on California at the Fair Haven church last Saturday evening to a full house. He will next visit the Homer-ville church in that work. We expect him at Ashland early next year, if not before.

We are much pleased over the interest manifested by the students at the college. They are all working with a will to improve their time and make advancement in their studies.

Brother and sister Shoemaker, who have been living in Mercer County, O., during the past year, are visiting their many relatives and friends in Ashland and this part of the State. This week they are here, and we are glad to see them in our meetings as they used to be.

Bro. D. B. Good came to Ashland, Monday, to meet brother Mason, who